

- 291 The coat dress-- robes or blankets of bark-fibre or small skins—is also used for some distance inland on the banks of the Columbia and Fraser, as among the Nicoutamuch, Kliketats, and Wascos; but the distinctive inland dress is of dressed skin of deer, antelope, or mountain sheep; made into a rude frock, or shirt, with loose sleeves; leggins reaching half-way up the thigh, and either bound to the leg or attached by strings to a belt about the waist; moccasins, and rarely a cap. Men's frocks descend half-way to the knees; women's nearly to the ankles. Over this dress, or to conceal the want of some part of it, a buffalo or elk robe is worn, especially in winter. All garments are profusely and often tastefully decorated with leather fringes, feathers, shells, and porcupine quills; beads, trinkets and various bright-colored cloths having been added to Indian ornamentation since the whites came. A new suit of this native skin clothing is not without beauty, but by most tribes the suit is worn without change till nearly ready to drop off, and becomes disgustingly filthy. Some tribes clean and whiten their clothing occasionally with white earth, or pipe-clay. The buffalo and most of the other large skins are obtained from the country east of the mountains.¹⁴¹
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301 ¹⁴¹ The Ootlaashoot women wear 'a long shirt of skin, reaching down to the ankles, and tied round the waist.' Few ornaments. The Nez Percés wear 'the buffalo or elk-skin robe decorated with beads, sea-shells, chiefly mother-of-pearl, attached to an otter-skin collar and hung in the hair.' Leggins and moccasins are painted; a plait of twisted grass is worn round the neck. The women wear their long robe without a girdle, but to it 'are tied little pieces of brass and shells, and other small articles.' 'The dress of the female is indeed more modest, and more studiously so than any we have observed, though the other sex is careless of the indelicacy of exposure.' 'The Sokulk females have no other covering but a truss or piece of leather tied round the hips and then drawn tight between the legs.' Three fourths of the Pisquitpaws 'have scarcely any robes at all.' The Chilluckittequaws use skins of wolves, deer, elk, and wild cats. 'Round their neck is put a strip of some skin with the tail of the animal hanging down over the breast.' *Lewis and Clarke's Trav.*, pp. 321, 340-1, 351, 360, 361, 377, 526, 528, 532-3. Many of the Walla Walla, Nez Percé, and Cayuse females wore robes 'richly garnished with beads, higuas,' etc. The war chief wears as a head-dress the whole skin of a wolf's head, with the ears standing erect. The Okanagans wear in winter long detachable sleeves or mittens of wolf or fox skin, also wolf or bear skin caps when hunting. Men and women dress nearly alike, and are profuse in the use of ornaments. *Ross' Adven.*, p. 127, 294-8; *Id.*, *Fur Hunters*, vol. i., p. 306. The Flatheads often change their clothing and clean it with pipe-clay. They have no regular head-dress. From the Ya-
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- 531 deeds of similar import in white races. In decorative art the inland natives must be pronounced inferior to those of the coast, perhaps only because they have less time to devote to such unproductive labor. Sculpture and painting are rare and exceedingly rude. On the coast the passion for ornamentation finds vent in carving and otherwise decorating the canoe, house, and implements; in the interior it expends itself on the caparison of the horse, or in bead and fringe work on garments.
- 802 Systems of numeration are simple, progressing by fours, fives, or tens, according to the different languages, and is sufficiently extensive to include large numbers; but the native rarely has occasion to count beyond a few hundreds, commonly using his fingers as an aid to his numeration.
- 805 Years are reckoned by winters, divided by moons into months, and these months named from the ripening of some plant, the occurrence of a fishing or hunting season, or some other periodicity in their lives, or by the temperature. Among the Salish the day is divided according to the position of the sun into nine
- 487 parts. De Smet states that maps are made on bark or skins by which to direct their course on distant excursions.

- 437 the Sabaptin country: The plain Indians during their stay on the river from May to September, before they begin fishing, go down to the falls with skins, mats, silk-grass, rushes and chapellet bread. Here they meet the mountain tribes from the Kooakooakie (Clearwater) and Lewis rivers, who bring bear-grass, horses, quamash and a few skins obtained by hunting or by barter from the Tushupawa. At the falls are the Chilluckittequaws, Enecashurs, Echeloots and Skilloots, the latter being intermediate traders between the upper and lower tribes. These tribes have pounded fish for sale; and the Chinooks bring wappato, sea-fish, berries, and trinkets obtained from the whites. Then the trade begins; the Chopunnish and mountain tribes buy wappato, pounded fish and beads; and the plain Indians buy wappato, horses, beads, etc. *Lewis and Clarke's Trav.*, pp. 341, 382, 444-5. Horse-fairs in which the natives display the qualities of their steeds with a view to sell. *Lord's Nat.*, vol. ii., pp. 86-7. The Oakinacks make trips to the Pacific to trade wild hemp for hiasqua shells and trinkets. *Ross' Adven.*, pp. 291, 323. Trade conducted in silence between a Flathead and Crow. *De Smet, Voy.*, p. 66. Kliketats and Yakimas 'have become to the neighboring tribes what the Yankees were to the once Western States, the traveling retailers of notions.' *Gibbs, in Pac. R. R. Rept.*, vol. i., pp. 403, 406. Caynues, Walla Wallas, and Nez Percés meet in Grande Ronde Valley to trade with the Snakes. *Thornton's Oyn. and Cal.*, vol. i., p. 270; *Hale's Ethnog. in U. S. Ex. Ex.*, vol. vi., p. 206; *Cox's Adven.*, vol. ii., pp. 88-9, 156; *Palmer's Jour.*, pp. 46, 54; *Dunniway's Capt. Gray's Comp.*, p. 160; *Co'ss's Rocky Mts.*, p. 294; *Mayne's B. C.*, p. 225; *Gass' Jour.*, p. 205.